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AMERICAN RHODES SCHOLARS AT OXFORD.

BY GEORGE R. PARKIN, ORGANIZING REPRESENTATIVE OF THE
RHODES SCHOLARSHIP TRUST.

THE scholarship system established by the remarkable testament of the late Cecil Rhodes has now been in operation for five years, and one of its results is that about ninety young men, drawn from every State in the American Union, are at present pursuing their studies at Oxford University under the provisions of the Trust, while two earlier groups, numbering eighty in all, have completed their three years' course of study there, and have returned to work out their careers in their own country. They are a part of a still larger body brought to this ancient home of learning under the same auspices. It includes representatives of all the great, and of many of the smaller, colonies of the British Empire, together with a lesser representation of the German Empire and so of that great Teutonic stock from which the Anglo-Saxon race has sprung. During the last academic term of 1908, the number of men thus brought into residence at Oxford numbered 189 in all. They form about a twentieth part of what is perhaps the most representative gathering of students to be found in the United Kingdom, chiefly composed of young Englishmen, if we hold that word to its strict meaning, but with a fair proportion of men of Scottish, Welsh or Irish descent. It may be safely assumed, therefore, that nowhere else in the world is there collected together, for purposes of common study and with opportunities for intimate personal intercourse, a body of students so typically characteristic of all the material which goes to make up what we call "the Anglo-Saxon race." This is a concrete realization of the thought which seems to have been uppermost in the mind of Rhodes when he made his will.

Starting with a profound belief in the high destiny and benefi-

cent influence of the British Empire, and eagerly desirous to promote the permanent unity of its various parts, while increasing their strength and usefulness, his first intention, as a means to this end, was to bring the youthful vigor of the colonies into touch with the experience and culture of the Mother Land, in the belief that both would thereby be benefited. As time went on, his advancing thought led him to conceive that still higher ends would be served by the co-operation of the United States with his own country in carrying forward the work of civilization, and still further that the increasing influence of Germany made its support and sympathy for the same purpose of the utmost importance. He believed that great good would result to the world from a mutual understanding between these various peoples, and using the means which he had in his hand he took the step that seemed to him most likely to promote such an understanding. His plan was very simple. He would secure as the agents of his purpose picked young men of these nations. For these he believed that the strongest bond of sympathy would be created by a common education. He therefore arranged that, for all time to come, nearly two hundred scholars of these countries should be educated together at the most ancient and famous seat of English learning and training.

This great and original conception has struck the imagination of the world more than any other testamentary disposition of wealth made in modern times. The lofty spirit of patriotism which inspired it, the touch of wider idealism which gave it a distinction altogether singular, the striking part which the testator himself had played in the drama of British national life, all contributed to throw a glamour of strange interest over the plans by which Mr. Rhodes proposed to perpetuate and project on the future of the world the ideas which had absorbed his busy brain during his short lifetime. Even considered merely as a monument to the founder himself, it is unique in this, that it is a monument to be gradually built up of living men, inspired by the thought of service to their fellows, and specially equipped for doing this service. Whether the aims he had in view will be accomplished is a question that the centuries alone can answer. Nations take long to grow; the influences that move them operate slowly and sometimes almost imperceptibly. Still, one may doubt whether there is in the world to-day in operation any scheme more nobly

planned for the realization of a large and generous object. The inspiration of a great idea gives dignity to any work and any worker, and he will be a poor Scholar who, after eating for three years the salt that Rhodes has provided for him, is not touched with some of the divine fire, the devotion to world service, which burned in the spirit of the Founder. And we may fairly hope that, once in a while, there will be found the exceptional man in whom will be kindled the white heat of that flame to help him to "lift the world's heart higher."

This much by way of introduction to a brief statement of the principles on which the Trust is administered, the conditions under which American Scholars participate in the scheme, the methods by which they are selected, and the opportunities opened to them.

In his will, Rhodes indicated clearly his general intention in establishing the Scholarships, but he was wise in leaving his Trustees a comparatively free hand in giving them effect. In doing this, they have availed themselves of the best advice within their reach in each of the communities to which the endowment extends. In the United States, this was done by a series of conferences held in various parts of the Union, at which the opinion of the leading educational authorities in all the States was consulted as to the methods that could best be followed in executing the Trust. When these, after much discussion, had been settled, a Committee of Selection, consisting for the most part of educational experts, was formed in each State, and to this Committee the final selection of the Scholars is entrusted. Only to a very limited extent do the Trustees interfere with this choice. To make sure that no elected Scholar will be rejected when he arrives at Oxford, they have arranged that a preliminary examination shall be held in each State under the direction of Oxford University itself, on the results of which certificates are issued that are accepted by the Colleges as a qualification for entrance. The Trustees, and I think Oxford, would have preferred that this qualification should have been fixed on some sufficient standard agreed upon among themselves by the American Colleges and Universities from which Scholars come, but the extraordinary variety and range of these institutions in the United States have so far rendered this course impossible. All candidates who obtain this Oxford certificate of qualification are free to present themselves

to the local Committee of Selection, which is directed to use its judgment in selecting the Scholars in accordance with the general principles laid down by Mr. Rhodes. The Committees are left absolutely free to apply to the candidates any further tests that may seem helpful towards securing a wise selection. Thus it is American judgment which ultimately determines who the American representatives at Oxford shall be.

From a national point of view, the responsibility placed on the Committees seems very considerable. Not only will English opinion of the scholarship, character and all-round qualities of American youth be largely formed for the future by the type of man sent as Rhodes Scholars to Oxford, but the benefit derived from the endowment by America itself will depend on the quality of the material selected.

In constituting the Committees, the one aim of the Trustees is to secure that the judgment they give shall be competent and, above all, impartial. So strongly is it felt that political, denominational, sectional or other bias should not affect the selection, that I am satisfied the Trustees would, without hesitation, suspend, as they have power to do, the award of Scholarships in any community where it was shown that an impartial verdict could not be obtained. The greatest assistance that public opinion in America can give towards the successful operation of the Trust is to insist that the selection of Scholars shall be made on merit alone.

The Committees as at present constituted are for the most part academic, though in some States it has been found useful to introduce judicial or other outside assistance as a balance between conflicting educational interests. The Trustees welcome any advice coming from a competent authority as to the way in which the Committees of Selection may be constituted in any given State so as most fully to command public confidence.

While care was thus taken to secure an impartial selection, arrangements had also to be made for the reception of this large body of students at Oxford. Admission to an American University usually depends on passing a definite matriculation examination, and any one who has done this may expect to be accepted without further question. Each one of the twenty-one Colleges of Oxford, on the other hand, holds itself quite free to accept or refuse any candidate, whether he has or has not passed such an examination; and, more than this, the University does not ac-

cept a man for matriculation unless he has found a College which takes the responsibility of presenting him. The difference springs from difference of condition. The Fellows of an Oxford College know, when accepting a student, that they will not merely have to teach him, but that he will for some years live with them under the same roof, dine in the same Hall, and generally be brought into an intimate personal relation seldom known in an American University. Naturally, under such circumstances, in selecting from a number of applicants, a College which thus forms a domestic community within itself looks in some measure to what will make that community an agreeable and desirable place of residence, as well as what will give it intellectual distinction. It was, therefore, a very distinct innovation on precedent which had to be made when it became necessary to get assurance beforehand that a large body of students drawn from the ends of the earth, and of whom nothing was known personally, would be received into the various Colleges. It was impossible, of course, to vouch by anticipation for the intellectual calibre of the men who were to come. But I did feel free to say that, knowing the communities from which they were to come, those who would select the Scholars, and the conditions of election, the authorities could at least depend with a good deal of certainty on receiving men of serious purpose and proved character. On these grounds each of the Colleges agreed to depart from its usual rules and receive a proportion of the Scholars sent to them by the Trust, and on its recommendation. There remained the business of determining the College to which each man should belong. It was felt that the true policy would be to distribute the men throughout the whole University. This is accomplished by a method which gives a limited freedom of choice both to the College and to the Scholar. Each Scholar on election is asked to give a list in the order of his preference of the Colleges which he would like to enter. For example, twenty men may name either Balliol, Christ Church, Magdalen, New College, Trinity or any other College, as their first choice, with half a dozen others to follow. The names of the whole twenty candidates are sent to the College thus placed first, along with the credentials and documents on which they have been elected, which give full information about their previous educational course, and opinions by those who have trained them on the personal qualities to which Rhodes

attached importance. From this list of twenty, the College selects the four or five or six which it has agreed to take, basing its decisions no doubt on what it thinks fulfils its ideals or what will bring distinction to itself. The remaining names are then sent on to the second choice of the candidates, and so on till all are located in some College. The excellence of a Scholar's previous record counts largely in securing him admission to Colleges whose reputation enables them to pick and choose from among great numbers of applicants. It may be added that College authorities soon learn to distinguish between exaggerated commendations and such as are justified by subsequent performance.

The question of the age and the stage of education at which the Scholars should go to Oxford was one to which much thought was given and about which the Trustees were most anxious to consult local opinion. When the Scholarship scheme was first announced many fears found expression in the American press lest the Scholars should be too much Anglicized by their life at Oxford, and thus unfitted for efficient American citizenship on their return. In his will, Rhodes expressed definitely and strongly his views on this point. "I desire," he says, "to encourage and foster an appreciation of the advantages which I implicitly believe will result from the union of the English-speaking people throughout the world, and to encourage in the students from the United States of North America who will benefit from the American Scholarships to be established, for the reason above given, at the University of Oxford under this my will an attachment to the country from which they have sprung, but without, I hope, withdrawing them or their sympathies from the land of their adoption or birth." This wish of the Testator the Trustees have kept steadily in view. It influenced greatly one of the most important decisions they were called upon to make, by which two years of previous work at an American University is made one of the conditions of eligibility for election. It was felt that for an American youth to go directly from the High School to University life at Oxford would be a detriment to his future career in America, since it would deprive him of those University associations and friendships in his own country which so often exercise a profound influence on a man's after life. To handicap the Scholars for American life in this way would have been to defeat the expressed wish of Rhodes himself, as well as his expectation, since

he undoubtedly hoped that they would become men of influence as they worked out their careers in their own country. Another consideration which influenced the Trustees in making this decision was that a man with some experience of life and accustomed to stand on his own feet seemed best fitted to hold a Scholarship which took him so far away from his home influences for a long period. It is difficult to see how men of this type can be any more unfitted for American citizenship by residence at Oxford than are the hundreds of American scholars who in recent years have gone to German Universities, in whose case the question has never, so far as I know, been raised. That the general life of the country is enriched by the return either from England or Germany of scholars equipped by what the Old World has to give in training and experience, only the most prejudiced will be inclined to doubt. In one aspect, the more narrow criticism seems ludicrous. At a luncheon party in Washington at which many prominent guests were present, the question was raised whether these Oxford-trained youths would fit readily into the American system on their return. Various opinions had been expressed, when one of the party, well known for his caustic humor as well as for his public services, placed the question in what was probably its true perspective by remarking that, "as we work in 800,000 or more Italians, Poles, Hungarians, Russians, Greeks, etc., every year, I think we shall manage fifty Anglicized Americans without difficulty."

Moreover, against any possibility that a Scholar's attachment to his own country may be weakened by residence at Oxford must be placed one somewhat unexpected result which has followed from carrying out the terms of the will. It is a matter of common remark among the Scholars themselves that they meet on singularly close and intimate terms at the English University a more comprehensive and typically representative body of their fellow countrymen than they could count upon meeting at the average, and perhaps at any, American University. With complete impartiality the compulsion of the Rhodes Scheme draws Scholars from each individual State of the Union, North, South, East and West. The Americanism kept alive at Oxford should, therefore, be peculiarly broad and national; the intimate associations formed by the men are co-extensive with the Union itself.

But, manifestly, the value of the Scholarships to the United

States will depend on the personality of the men who are sent to take advantage of them. According as the material selected is commonplace or exceptional, so will be the result. In the provinces of Canada, in the States of Australia, throughout the other British colonies, the Rhodes Scholarships are already regarded as the chief prizes open to all-round University students. With picked men of these countries, with others selected under the direction of the German Emperor himself, as well as with the young men of Great Britain, the American Scholars will therefore have to compete. To take an honorable place among such men and in competition for such honors, the best the country has to give is not too good.

But will the Scholarships attract the best men, or will America care to send them?

Doubtless, there are numberless cases in which students will not care to break in, with three years of life abroad, upon the purely American training which they have planned for themselves. But in a population of more than eighty millions of people, with its infinite variety of interests, there must be an immense demand for every type of finished training and special accomplishment. The University students of the United States are now numbered by tens of thousands. That a hundred of the best of these should at any given time find the opportunity offered by the Scholarships the best thing for themselves and for their country, does not seem an unreasonable expectation.

I have often been asked in the United States what Oxford has to give to an American student which he cannot get as well or better at his home universities. There is, of course, in the case of the Rhodes Scholar, the opportunity for three years of additional training at a famous centre of culture, in freedom from the pecuniary anxiety which so often interferes with the efforts of aspiring students compelled to fight their own way, a class from which a large proportion of candidates are drawn. In a country where the haste of the young to enter upon the practical work of life without adequate foundation training is a common complaint among educators, the inducement which the Scholarships give to a considerable group of young men to prolong the period of training would seem to be beyond debate a good thing.

But, leaving this advantage aside, I am inclined in my answer to this question to give the first place to the wider point of view

to be gained in an Old World centre of training. If politically inclined, the American Rhodes Scholar finds himself in England in close touch with the politics of an Empire which covers one-fifth of the world, embraces nearly one-fifth of its population, and illustrates in its extraordinarily varied system every form of government, from extreme democracy to paternal and almost autocratic rule. He has close at hand, for study if he should so wish, the "Mother of Free Parliaments," with its great political traditions which have been the foundation of free government in America as elsewhere. He is within easy reach of France, Germany, Italy and other European countries, where he may spend his holidays, acquiring their languages and comparing their political and administrative systems. All this makes for that breadth of view which seems essential for certain forms of national service.

For the same reason, I am inclined to think that no class of American students would reap greater advantages from the Rhodes Scholarship than those who look forward to journalism as a profession. The journalists of a nation which, in its diplomatic, financial, commercial and naval relations, has become, almost in spite of itself, a World Power, require a world outlook which can only be got through knowledge of other nations. Here, if anywhere, the broad point of view is a national advantage and even a necessity.

But the actual range of study which Oxford presents to a student is wide. It may perhaps be best illustrated by mentioning the distribution of work among the whole body of Rhodes Scholars during the past year. Jurisprudence attracted the largest number, as thirty-eight of the men took the ordinary Honor course and seven pursued the work leading to a B.C.L. degree. Natural science came next, with eighteen in the Honor course and seven seeking a B. Sc. degree. In *Literae Humaniores*, which has for centuries given Oxford's best training and greatest distinctions, there were twenty. There was the same number in the History school. Following these were Theology, English Literature, Modern Languages, Mathematics and Economics, in all of which the higher courses were taken by numbers ranging from five to ten. Oriental Languages, Medicine, Forestry, Anthropology, Geography and Engineering, each attracted a smaller number.

No Oxford man would claim that in all these subjects Oxford

holds a foremost place, as she certainly does in some. Yet this can be positively said: that as yet no Rhodes Scholar, American, Colonial or German, out of about 300 that have been elected, has appeared at Oxford who found the course of study laid down for him in any one of these subjects beneath the level of his powers. It is a common opinion among the men that the three years allowed them are all too short for what Oxford expects them to do, and which they must do if they are to gain the University's distinctions.

They have thus learned their own limitations. They have found that the training of the best English students is better than what they themselves have had, and that only determined work can gain the honors the University has to give, and which are freely open to their competition. Above all, they have learned what Mr. Rhodes meant when he said that life at Oxford would give them a larger outlook on the world. There is no difference of opinion among the men on this point. They feel that they have got something that home could not possibly have given them.

It must always be remembered that few Englishmen take an Oxford course merely as a professional training, but rather to secure a broad basis of general culture on which to found professional training. This means some years of waiting before the actual work of life is begun, but these are years which leave a man with a stamp which can hardly be got in any other way. The past of a University counts for much in giving this stamp; and here, perhaps, lies the peculiar secret of Oxford's power. The Rhodes man finds himself there in immediate touch with literary and scholarly traditions among the noblest and most inspiring in the world. In its very buildings, illustrating as they do the noble conception of our common ancestors of what was due to education and to a home of learning, he will naturally imbibe a reverence for the past which gives a truer perspective to life than is usually obtained in newer communities. He can add the culture and experience of the Old World to the energy and hopefulness of the New, with which, presumably, he is himself filled. What he actually gets from Oxford, as from any University, will no doubt depend primarily on what he brings to it himself. What a really able man *can* get is probably best measured by what Oxford has given the world in the past. For some centuries and up to the present day, she has turned out in steady sequence a

remarkable succession of men "qualified," to use the words of the stately Bidding Prayer used at University services, "to serve God in Church and State." Historians, theologians, philosophers, teachers, jurists, economists, writers in prose and verse; the long list comprises the names of men who in all these departments of human effort have powerfully influenced the thought, not only of England and America, but of mankind. An even more characteristic product remains to be specially mentioned; of one of which Oxford has perhaps especial reason to be proud. This is what may be described as the literary statesman—the man who combines practical ability in the management of great affairs with culture and facility in letters—who to-day is Premier, Cabinet Minister or great administrative official, and to-morrow, when freed from the cares of office, is the brilliant writer, perhaps on some subject far removed from his political work.

Mr. Gladstone, turning from the cares of state to write volumes on Homeric theories or theological subtleties; Lord Rosebery, exercising his keen intellect in times of leisure on Napoleonic problems, political biography or literary appreciations; Mr. Bryce, expounding the Holy Roman Empire or the American Commonwealth; Mr. (now Viscount) Morley, filling up the intervals between governing Ireland and India with essays or biographies that are English classics; Mr. Balfour (a Cambridge example) discussing the Foundations of Belief; Lord Curzon writing on Asiatic, Lord Milner on Egyptian, problems—may be taken as illustrations to explain what is meant by the literary statesman. It will not be questioned that through such men the universities have added distinction and refinement to political life in England, without weakening its practical effectiveness. No other country possesses this type of public man in an equal proportion. The careers of such men as President Roosevelt and Mr. John Hay would seem to prove that, in the vast civilization of the United States, there is beginning to be in political as there has long been in diplomatic life, abundant room and recognition for the same type of public man.

President Roosevelt once asked me with what type of young Englishman American students would come in contact at Oxford. I had no hesitation in replying: "At any rate, with the men who will be ruling England in the next generation." When the President expressed some surprise at my confidence on this point, I

could only say that I had not known any British Cabinet formed within my recollection which did not have at least half its members Oxford men, and that what was true of the past and of the present would almost certainly be true of the future. So fixed is this tradition that Oxford and Cambridge are breeding-places for statesmen that the leader of a great political party in England would be considered rather remiss in his party duties if he did not keep an eye on the promising young men of the Universities with a view to bringing them into Parliament.

But, great as has been Oxford's past, I have little doubt that she has before her a future as great or greater still. In spite of the growth of her daughter lands, the title deeds of our race are in Britain still—rooted in her ancient universities as in her other institutions; and she will not resign them without a struggle in this or any other sphere. In the Humanities, in Theology, Jurisprudence and History, the Schools of Oxford still challenge comparison, after all these centuries, with any in the world. It is true that, in other centres of learning during this last fifty years, the strongest trend of the new educational movement has been toward Science rather than the Humanities. This is particularly the case in American and Colonial Universities from which the Rhodes Scholars are drawn, and where overpowering practical needs suggest practical training. Already Oxford has yielded in some degree, admittedly to her advantage, to this tendency. How far is it well that she should go still further in view both of her own good and of her world-wide relations? The question is a nice one. It is yet to be proved that the later tendency is the higher. If the further cultivation of Science involved neglect or limitation of her work in other spheres which she has so long done so efficiently, and under which she has in every generation trained intellects which have shed glory on our race, there would be a strong argument for confining her energies to the old task, and for leaving science to London and Leeds, Chicago and Boston, Montreal and Melbourne.

For, admitting all that science has done in enabling us to master and direct the forces of nature, the truth still remains that "the noblest study of mankind is man"—and man's upward struggle toward the highest is embodied in language, literature and philosophy. For these studies Oxford has always stood, and it is to be hoped will always stand. We may be sure, too, that,

when modern universities have pressed scientific training to its utmost bound, they will be driven back to ancient founts of learning in the realms of human thought for higher inspiration still.

A powerful movement is now going on to strengthen the University on many sides, and as this is done science will have due consideration. In various departments of scientific teaching and research much progress has of late years been made, and many projects are under contemplation.

There are, however, certain other lines on which Oxford seems to me likely to develop which do not interfere in the least with its past traditions, while in pursuing them she will open up to herself an immense future of usefulness and influence. The expansion of her already distinguished school of Jurisprudence to meet the needs of a nation which has to administer a greater variety of law than any other is one of these. A great Imperial Law School must necessarily take a wide outlook. The final courts of appeal for the Empire are required at times to interpret the French code in Quebec and Mauritius; the Roman-Dutch law of the Cape of Good Hope and Guiana; the Hindoo and Mohammedan law of the Indian Empire, while judges trained in England have to administer Egyptian law. The opportunity seems to be offered to Oxford of becoming a place where the best training can be obtained in every branch of law in use under the British flag, as well as in international law, for which British people have more frequent use from their world-wide connection than any other nation. The School of History, again, almost unique in its admirable tutorial system, has long since been raised to distinction by association with names like Stubbs, Froude, Freeman, and others equally well known in historical research. It has lately been strengthened, under the direct influence of the example set by Cecil Rhodes, by the foundation of a Chair of Colonial History, with special provision that this shall cover the history of the American Colonies up to the time of the Revolution. No doubt the University would give an equal welcome to any founder who would endow a Chair of later American History. Widening national needs will powerfully influence the further development of its other schools, especially those of Modern and Oriental Languages, Geography, Forestry, Agriculture and Economics.

The truth is that, while Oxford has in her buildings and tradi-

tions all the charms of antiquity, she has also in the life that flows through her streets and quadrangles the qualities of a perennial youth. It is perhaps this combination which has enabled her to weave so strong a spell of influence over succeeding generations of her sons, and not least over those who now come to her in such numbers from the ends of the earth. They have been welcomed warmly at the ancient University, which appreciates their freshness of mind, their earnest outlook on life and their practical turn of thought. College authorities regard them, as a rule, with favor, and, while often critical of their scholarship, agree that the average of seriousness in work among them is high.

The most serious criticism of the American Scholars that I have heard at Oxford is from themselves. They are disposed to question whether America in sending them has sent the best she has to give, and it is a point about which they are sensitive. They have urged that Oxford's demand for Greek cuts out from competition many of those who might most ably represent their respective States. As a slight concession to this opinion, a regulation has lately been made by which the minimum of Greek which is still asked for by the University may be acquired subsequent to election, if the Committees of Selection recognize in a candidate very exceptional ability in other fields of learning. It is even possible that Oxford may soon give up compulsory Greek.

As has been mentioned before, two groups of American Scholars, eighty in all, have already completed their three years' course, and have returned to their own country with such further equipment for the work of life as Oxford training, combined with European travel and observation, can give them. As the will of Rhodes makes provision in perpetuity for the education of two Scholars from each State, this is but the beginning of a long succession of similar groups of Scholars who will year after year return to America with the stamp of Oxford upon them. Those who have returned seem to have dropped without difficulty and apparently with acceptance into educational and professional careers. Judging from these earlier results, within a very few years men with Oxford training will be found in most American Universities and Colleges. This is a fact which should impress on those who select the Scholars a deep sense of the responsibility laid upon them.

There is no doubt that the acceptance of a Rhodes Scholarship

entails on the winner also a good deal of responsibility. A man who gains it is watched with attention and interest by the community which he represents; as a selected man, a good deal is expected from him in the community to which he goes with a prize much larger than what is usually provided there to assist a student's career. He becomes more or less a marked man in whom a large public is interested; whose success or failure is widely noted.

If I were asked to say in a word to what type of man the Scholarship can be most profitably and justly awarded, I would say to a man of power, promise and high character. It was all-round men of character of whom Rhodes was thinking when he outlined the principles on which he wished his men to be selected.

Year by year, those who have won distinction in every walk of life, in literature, art, statesmanship, diplomacy, as viceroys of great provinces and leaders of men, come back to their old University at Oxford to receive the honors she has to give as their highest meed of praise for work well done. The ambition to be placed upon those rolls of honor will not be least, we may be sure, in those who come to her now as Rhodes Scholars from distant lands.

I may be permitted to close this paper with a quotation from an address given last summer to an educational gathering in the State of New York by the American Ambassador to England. He said:

"I have met with these Rhodes Scholars at their annual reunion at Oxford; and I am glad to testify here at home to their admirable appearance and conduct, and to the favorable opinions of them expressed to me by the Oxford dons with whom I conversed. As one saw them together, breaking in upon the cloistered quiet of those historic halls, he might almost imagine himself at a big Middle West college in our own country. He would scarcely be able to single out the German Rhodes Scholars from the rest, and quite unable to tell Americans from Australians or Rhodesians or Newfoundlanders or Cape-Colonists or New-Zealanders. But about them all was the air of new worlds and a new era. One might almost fancy their eyes had already seen the glory of the time when, under the leadership of the English-speaking peoples,

"The war drum throbbed no longer, and the battle-flags were furled,
In the parliament of man, the federation of the world.'"

Would that the words could reach the ears of the silent sleeper on the Matopos, whose vision they seem to outline.

GEORGE R. PARKIN.